



The South India CHURCHMAN

The Magazine of the Church of South India

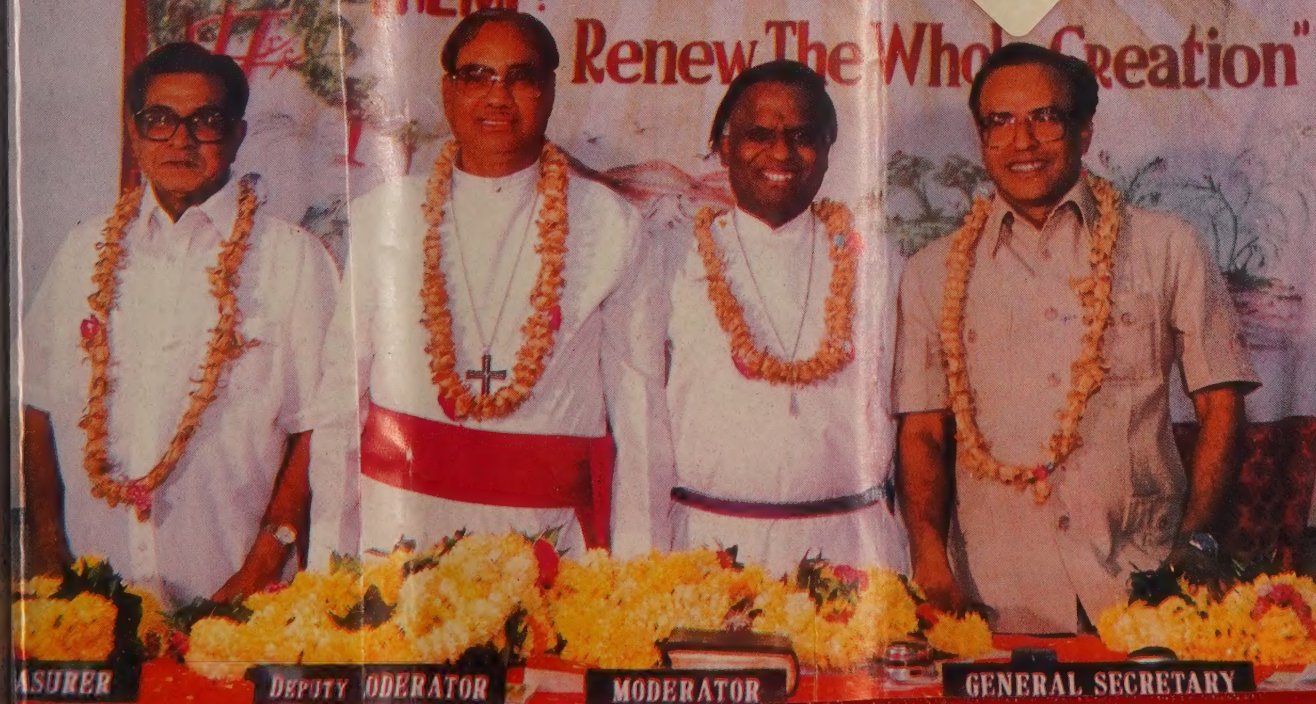
● JANUARY-FEBRUARY 1990

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CSISYNOD XXII
12th-17th JAN

THEME: "Come Holy Spirit
Renew The Whole Creation"



TREASURER

DEPUTY MODERATOR

MODERATOR

GENERAL SECRETARY

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JANUARY-FEBRUARY 1990

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25 Years Ago!

Witness is the essential mission and responsibility of every Christian and of every church. All disciples stand under the Great Commission of the One Lord.

The purpose of witness is to persuade people to accept the Supreme authority of Christ, to commit themselves to Him and to render Him long service in the fellowship of His Church. The witness of Christians to Jesus Christ requires personal testimony to the truth as it is in Jesus can reflect the truth in its fullness. Even when inwardly compelled to testify against that which appears erroneous in some other religious belief or practice, the true witness cannot but be humble and honest. Such witness seeks a response which contributes to the upbuilding of the fellowship of those who acknowledge the Lordship of Christ.

—Churchman 1957

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The Twenty-Second Synod



In the scenic beauty of Dharwad—the magnificence of the hills and the valleys, the lushness of the trees, the beautiful flowers and lovely tiny birds—the Twentysecond session of the Synod of the Church of South India was held from 12 to 16 of January 1990, in the newly constructed diocesan hall. About 350 delegates from all over the 21 dioceses, the Fraternal delegates, Overseas guests, Special invitees and Youth observers—numbering about 60 gathered to review the work of the Church and to be in Communion with the Lord to receive strength and blessing to enable them to fulfill the mission of obedience and Ministry in His name. It was a sheer joy to see five lady Presbyters present and taking part in all the deliberations and administering the Holy Communion. The large number of women participation in the Synod was the sure sign of the Church's concern of giving equal importance to women and encourage them to be at the top. Evidently, for the first time all the three office bearers of the Women's Fellowship were present.

'COME HOLY SPIRIT, RENEW THE WHOLE CREATION', was the theme of the Synod. By any count, it is a difficult subject. No single faculty can adequately bring out the truth embedded in the theme but the four speakers did justice by dealing with the subject from four different angles. The variety of approach and patterns of the speakers were of great inspiration that resulted in a spontaneous participation in the discussions.

Dr. John Richardson's frank expressions on the title was a springboard for a lively debate. Moderator Victor

Premasagar's theological thrust offered a fascinating exercise to discover the joy of the Holy Spirit bringing all people together into His new creation. Bishop D. Pothirajulu's Scholarly presentation, emphasising the importance of the ministry of the people of God (laity) added a new dimension. Bishop Ambalavanar's paper was conceived in the struggles, throes and frustrations of the people who are constantly being exploited by the oppressive forces. All the four speakers did a marvellous job to set down many of the basic tenets which lead us to a renewed and revolutionary life in Jesus Christ.

The daily worship services, conducted in all the four regional languages and English, with the Bible Studies, helped the participants a great deal to make the day's life more radiant and beneficent. The Bible studies, besides being exegetical and expository, they were practical and devotional and aimed to put a life-thought that it may give a glimpse of some phase of the Holy Spirit. Bishop C. D. Jathanna, Bishop Ryder Devapriam, Bishop Masilamani Azariah and Rev. Dr. Kuruvilla were the leaders.

Rev. Dr. M. C. Kuchera the General Secretary of the Zimbabwe Council of Churches, was specially invited to preach in the Festival of Evangelism, Bishop M. C. Mani the Chairman of the Council for Mission and Evangelism was the celebrant. Remembering the services and sacrifices of Bishop Hollis, a Memorial lecture was arranged which was given by Dr. J. Russel Chandran, the former Principal of the U.T.C. Bangalore.

Bishop I. Jesudasan, the former Moderator, who was facing retirement with anticipation and joy as a time of leisure and quietness was felicitated by the Moderator Victor Premasagar who commended the laudable services rendered by him. Bishop Michael John, who is retired recently, was also felicitated.

There were two public receptions given by the host diocese of Northern Karnataka in which the newly elected Office-bearers of the Synod, prominent local leaders, Mr. Oscar Fernandes, M.P. and several other political leaders were felicitated. The meticulous care and the personal attention bestowed by Bishop Vasant P. Dandin the newly elected Deputy Moderator and the untiring efforts of the local arrangements Committee deserve a word of special appreciation. Rev. J. M. Jogula, a senior presbyter of the diocese was the Chaplain. The devotional numbers rendered by the choir were enthralling. The theme song was composed by Mr. Santha Kumar Adagal, the Choir master. The cultural programme had a classical touch with the dances performed by Latha and her party.

The elections took place in a very cordial atmosphere. The following were elected as the Office bearers of the Synod for the Biennium 1990-91.

Bishop P. Victor Premasagar—Moderator (re-elected)
Bishop Vasant P. Dandin—Deputy Moderator.
Prof. George Koshy—General Secretary.
Mr. K. J. Victor David—Hon. Treasurer (re-elected).

They were installed on the last day in a solemn service conducted by Bishop D. Pothinjulu.

The free and frank discussions which the Moderator so generously allowed, led the Synod to seek an enthusiastic use of local leadership, a Christian understanding of some of the issues the nation facing, a responsible link with the secular authorities and pray to the Holy Spirit to renew the Church so as to be truly a light in darkness and a city upon a hill.

—DASS BABU

Moderator's Address

MOST REV. P. VICTOR PREMASAGAR

I consider it a great privilege to welcome you to the 22nd Synod of our Church—the Church of South India. We have journeyed forty-three years as a united church and we stand at the threshold of the last decade of this century and look forward to entering into the 21st century of the year of our Lord. We praise and thank God for the gift of Unity and the guidance of the Holy Spirit to us in these forty-three years. It reminds us of Moses speaking to Israel as they were about to enter into Canaan recalling that their clothes had not worn out upon them and that their sandals had not worn off their feet and that the Lord had provided for their sustenance in the desert (Deut. 29:5). So, we also could affirm that our Church had stood over forty years in the power and provision of the Lord made available to this pilgrim church as they dared to be a united church amidst a world of denominational differences.

I thank Bishop Vasanth Dandin and Karnataka Northern Diocese for their kind invitation to all of us to come to Dharwad, the center of the Diocese, and an important city, cultural and educational center in Karnataka State. We have watched with great joy the growth and development of the Diocese in the recent years under the leadership of the Bishop and the Diocesan leaders.

I welcome the Bishops, diocesan delegates, accredited visitors, fraternal delegates from the overseas, churches and special invitees from sister churches and national Christian institutions in India. The Synod affirms the unity of the church and the Church of South India's resolve not to be yet another denomination in the world church but be a movement towards the unity of the churches throughout the world and the unity of the whole human kind.

I would like to specially welcome Rev. Dr. John Richardson of the MCOB, who will deliver the theme address, Rev. Dr. Kuchera of Zimbabwe, our guest speaker at the festival of Missions and Rev. Dr. J. R. Chandran who will give the first Bishop Michael Hollis memorial lecture during the Synod. I welcome all friends from our related partner churches herein India and overseas. The Synod is greatly enriched by your presence with us. We are looking forward to hearing you as you bring greetings to the Synod from your churches and institutions.

The Indian and International Context

We have witnessed the recent general elections in our country as the affirmation of democratic spirit by the largest democracy in the world. The changes at the Center and the States are indication of the people's will to choose their government. We pray that these leaders of the nation will work towards the well being of all our peoples, especially the poor, the exploited, and the oppressed sections of our nation. We, as the church should make our creative contribution in the building up of a just and equitable society where the resources and opportunities for development within our nation will be available to all our people.

In the International scene we have seen the affirmation of democratic principles and the people's will to have governments that assure freedom, participation and upholding of moral and spiritual values. China, Russia, and Eastern Europe have demonstrated the longing of nations for freedom, dignity and peace. The freedom in Namibia and the actions against apartheid in South Africa are an affirmation of this spirit.

The situation in Sri Lanka has caused great anxiety for us all. The Tamils in the Jaffna region have suffered much from the militant Tamil and Sinhala groups which resulted in destruction and ethnic hatred in the land. Bishop D. J. Ambalavanar and the members of the Jaffna Diocese have shown great courage and commitment in serving the oppressed and the harassed Tamil people. The ministries of the Church have grown enormously in child care, rehabilitation of displaced Tamil families from the South, self-employment and other developmental programmes. New congregations have developed in several places during these troubled years. We pray that the new initiatives will bear fruit and lasting peace will become possible upon this beautiful land.

We also welcome the initiatives of peace and reduction of nuclear arms by the powerful nations of the world. We pray for a time when nations will turn their destructive weapons into agricultural implements for food production and people will not learn war any more.

We as the church continue to pray and work for peace, justice and integrity of creation—a theme actively pursued by the World Council of Churches. As we enter the final decade of the century we see new signs of hope towards peace and justice in the world. In the midst of all these we pray to the Lord of the Church 'Thy kingdom come'.

WELCOM

The risen Lord promised His disciples that they will receive power when the Holy Spirit comes upon them and they shall be His witnesses in Jerusalem and all Judea, Samaria and to the end of the earth (Acts 1:8). This promise was fulfilled on the day of Pentecost when the Holy Spirit came upon the disciples waiting in prayer in the Upper Room in Jerusalem. The Holy Spirit filled them with power and as they witnessed, three thousand people were baptized and the Church was formed in Jerusalem. The power of the Holy Spirit gave them the ability to live in communities, share their resources with those who did not have and thus the Church began as a caring, sharing and serving community. Their witness was through sharing in the community, and as the church spread out, small local communities-churches were formed generating new power, a new obedience in sharing with one another.

In the Acts of the Apostles we read that the local church members devoted themselves to the apostles' teaching, fellowship expressed in sharing, breaking of the bread and in prayers. As congregations were formed communities with new power for action arose to meet the issues and challenges within their context. The Greek word—

naturew—is aggressive witness through sharing their resources, coming on the side of the poor and the oppressed and thus posing as challenge to the powers of the day and be willing and dare to stand on the side of the dispossessed. It is this kind of aggressive witness that is described in the Acts of the apostles, a book which as well can be described as the Acts of the Local Congregations. The root of the word is connected with Martyr, the one who is willing to risk his life in bearing this aggressive witness.

As we enter this new decade the Church of South India is actively pursuing the Vision for Equipping Local Congregations in Mission (VELCOM) as a new thrust for renewal and Mission. Through consultations, seminars and workshops at different levels, this vision has been shared and programmes of action in local congregations raising local resources for Mission are initiated.

The Bible studies are available in all our languages. Every congregation will thus be encouraged to actively engage in Mission within the local context.

Evaluation of Priorities

The Church of South India set up its priorities for Mission in 1982 after a major consultation and has implemented them during the past six years. An evaluation of these priorities was undertaken in 1989 at the Diocesan and Synod levels. In response to the call and guidelines for ecumenical sharing from the WCC, Larnaka and El Escariol consultations, the Church of South India sought Inter-diocesan sharing as well within the Church. The new priorities set in Kodaikanal in last May, indicate new thrust for Mission affirming some of the earlier priorities and identifying new ones in relation to the new challenges. We would like to express our gratitude to representatives of our partners who were with us sharing priorities of their own churches with us and raising critical questions with respect to our priorities and thus helped us to further sharpen the issues in setting up our priorities.

Rev. Dr. Hubert Van Beek and Rev. Dr. Sam Amirtham of the WCC presented papers on Ecumenical Sharing of Resources and Laity Education—People's Theology. We express our thanks to the CSI related partner churches, mission societies and overseas development agencies for their participation and for their continued cooperation in strengthening the diverse ministries of the Church through sharing of ecumenical resources. A detailed report with papers and studies is under preparation for publication. But we will receive a brief report at this Synod.

Consecration of New Bishops

Every consecration is the affirmation that God is calling His people for leadership in His Church and endowing them with His spirit equal to the task to which He calls them in every generation. We praise God for the three new Bishops of our Church consecrated during this biennium:

Vellore Diocese — Rt. Rev. RAJAMANICKAM
TRINITY BASKERAN

Karnataka Southern Diocese — Rt. Rev. DEVA PRASAD SHETTIAN
We praise God that we have a Bishop consecrated in this Diocese after several years.

Madras Diocese — Rt. Rev. MASILAMANI
AZARIAH

Thousands of people have attended the consecration services in these three places with great enthusiasm and thankfulness to God for their Bishops. We thank God for the ministries of Bishop J. Sam Ponniah, Bishop L. Fertado and Bishop Sunder Clarke in these dioceses. We pray for the new Bishops that God would abundantly bless their ministries.

Three other dioceses have received mandates and are in the process of electing and appointing Bishops:

East Kerala Diocese

— Rt. Rev. MICHAEL JOHN has retired in December 1989. We praise and thank God for his dynamic ministry as the first Bishop of this Diocese.

South Kerala Diocese

North Kerala Diocese

Thus the three Kerala Dioceses will be having new Bishops this year. There is a great joy and jubilation of our people to receive a new Bishop for their dioceses.

Synod Councils and Departments

The Councils and Departments have contributed much to the life and work of the Church. Each department and Council have provided the expertise in their areas, conducted seminars and workshops to equip those engaged in diverse ministries in the church. This has enriched the Diocesan programme with new and creative contribution in strengthening the service institutions—evangelism, healing, child care, education, vocational, technical and self-employment training, development education and programmes, pastoral ministry, christian education and ecumenical relations. Co-operation amongst the Councils for developing new ministries was an important feature during this biennium.

In 1989 we have celebrated 20 years of the ministry of the CSI Council for Child Care in partnership with Kindernothilfe e.V. in Duisburg, West Germany. Thousands of children have been blessed through this programme with education and training for employment and helped in inculcating in them christian values through christian nurture with an emphasis on concern for the poor and the oppressed sections in our land. The celebrations included sponsored walks in every village and town, where CCC programmes are situated. Thousands of children, adults, community and government leaders took part in these walks.

A Sports meet and cultural celebration was organized for over two thousand children. It was a time of great rejoicing and thanksgiving to God. Mr. Luder Luers, Mr. Frank Bosholt, and Mr. Veronica Kolle from KNH Duisburg, were present at his celebrations. There was a similar celebration in Duisburg for the 30 years of Kindernothilfe e.V.'s ministry thanking God for giving this vision to the founder Mr. Karl Bornmann and his colleagues inspiring the people in West Germany to share their resources in the name of Christ with the disadvantaged and handicapped children throughout the world.

The Council has suggested a special child care Sunday to be celebrated throughout our church with a family liturgy and celebration on the previous day and encourage families to make special offering for the child care ministry.

The recent Working Committee met in December emphasized the need for a Youth Department to strengthen the

work amongst young people and University students. The needs and challenges for young people in our church and nation will have to be responded to in right earnest building up a new generation of young people in their commitment to our Lord and values of the Kingdom. We urge that the Youth department be set up in the coming biennium.

The committee set up for Christian Education has now developed into a department with a new Director. They are in the process of developing a comprehensive curricula and lessons for Sunday School and Youth Education under the leadership of the Deputy Moderator.

The Council for Healing has engaged itself in strengthening the Church hospitals as healing centres and community health programmes in rural areas. The Council for Technical and Vocational training has set up self-employment and technical education centres. All the departments and councils are cooperating together in the VELCOM programme making available special trainings for developing multi-form leadership and skills formation to meet the needs and challenges in local congregations and communities.

The Pastoral Aid department and the Ministerial Committee have organized a pastor's study tour programme in the Holy Land. Nineteen pastors under the leadership of Rev. B. S. Devamani, PAD Director have visited the Holy Land, Taizé Community in France, the United Kingdom and Rome. It was an enriching experience for all of them. We thank the EMS, Stuttgart, for their generous support for this programme and to the Taizé Community and the MCOB for their additional contribution. Another Pastors' Holy Land programme is being arranged with Diocesan and the Synod contributions in April this year. Similar programmes for women and laymen are also suggested in the coming years.

The Decade of Church's Solidarity with Women

The Women's fellowship has drawn up a programme of action through their central Committee and the Synod Solidarity Committee. The officers of the Women's fellowship and the General Secretary and the members of the central committee have worked with great enthusiasm, identified women's issues and have engaged themselves in action to overcome them. They have inaugurated a pre-school programme for village children with development emphasis through community action. Pre-school teacher training courses have been conducted in all regions and active pre-school classes are being run by women's fellowships. I congratulate all women in our church for the new initiative they have taken in this direction.

Ecumenical Relations and CSI Congregations Overseas

Our Church has exchange programmes with churches in the United Kingdom, United States of America, West Germany, Zimbabwe, Papua New Guinea, Fiji, Australia, New Zealand and Jamaica. There is a strong desire for developing people to people relation between the overseas churches and the CSI congregations and the Dioceses. These are being organized through the Synod.

The CSI congregations overseas are being encouraged wherever possible to be related to overseas partner churches. I and Bishop Mani had fruitful consultations with the CSI congregations in North America in this regard. The Church of South India is committed to encourage these congregations to become part of churches in those

countries and continue to witness to the unity of Christ's church throughout the world.

The Theme of the Synod

We have set for us at this Synod the theme of the next assembly of the World Council of Churches meeting in Canberra, Australia in 1991

Come Holy Spirit
Renew the whole creation.

This theme is unique in invoking the third person of the Trinity to make the power of God available to us for our global task of preserving, nurturing and renewing the whole creation including the human community. The theme enlarges the perspectives of the church's mission to include all these. It also affirms our resolve as the church to be part of the renewal of the whole creation. The renewal of the church cannot be in isolation engaging in merely spiritual and other-worldly pursuits unrelated to the concerns of the peoples of the world—the social, political, and economic and cultural issues of the nations and those of the animal kingdom and of nature itself. The global concerns for ecological and conservation of the resources of the earth and their just distribution become the content of our prayers and action in mission.

The Holy Spirit thus invoked by the church is the spirit of God actively present at the creation, throughout the history of the biblical tradition and can also be perceived in the histories and traditions of the nations of the world. The Holy Spirit coming to us as the power of God effecting changes, calling for renewal and responsible partnership with the Lord of creation in preserving this world and fostering it to fulfil God's purposes for the human kind and the whole creation.

The theme addresses and the Bible studies at this Synod will lead us into the implications of this theme for us as church in this part of the world.

Conclusion

In conclusion I would like to express my grateful thanks to all the Bishops, Diocesan leaders, Directors of departments and councils, convenors and members of Commissions and Committees for their active cooperation in the work of our church. I would also want to thank our overseas partner churches and development agencies for their sharing of resources with us and for their prayers and exchange visits and thus developing a mature partnership with us during the years.

I express my gratitude to the Deputy Moderator, the General Secretary and the Hon. Treasurer for their collegialship and help at all times.

The task before this church is great. The theme sets the whole creation as the arena of the ministry of the church in the power of the Holy Spirit. We are a small church unequal to the great call to renew the whole creation. We invite the Holy Spirit to come and fill us with His power and rededicate ourselves to be the church of God in our land. The words of Prophet Zechariah to Zerubabel encourage and strengthen us in moving forward as a church—

Not by might
nor by power
but by my spirit, saith the Lord of Hosts
(Zech. 4.6).

Sermon Outlines for the Month of March, 1990

Prepared by-

REV. DR. EMMANUEL E. JAMES, M.A., B.D., S.T.M., Ph. D., Bangalore.

4th March, 1990 : First Sunday in Lent

Bible Passages : Genesis 4:1-4; 1 Peter 5:6-11; Matthew 26:36-44.

Theme : Overcoming Temptation

We have entered into Lenten Season. Lent is the season of *Renewal*. It is symbolized by our Lord's Fast in the wilderness for forty days. It is also a season of *Penitence*. It is a six-Sunday season, climaxed in the Holy Week with Palm Sunday, Maundy Thursday, Good Friday and the Holy Saturday. Lent is a time of spiritual preparation for the experience of the resurrection with Lord Jesus Christ being crucified with Him, we rise with Him.

Temptation is a common experience in the life of every Christian and for that matter in the life of every human being. However, some people are tempted more than others. Nobody can escape temptation. Many Christians get upset because they think that they must be wicked because they are tempted so often! Remember, to be tempted is not sin but yielding to temptation is sin.

1. Who is Responsible for Temptation?

- (a) Satan—in the Garden of Eden, he tempted Adam and Eve (Gen. 3:1)—he tempted Ananias and Sapphira (Acts 5:3).
- (b) It is not God who tempts—James 1:13-14.

2. Why are we Tempted?

- (a) Temptations test our faith—James 1:23; 1 Peter 1:6, 7.
- (b) Temptations can have beneficial effect on us—Luke 22:28; 1 Peter 1:6; 4:12.
- (c) Temptations may have good or neutral importance, e.g. Paul's physical infirmity—Galatians 4:14.
- (d) Temptations lead to wrong doing—1 Timothy 6:9; Hebrews 3:8.

3. Is there no limit to Temptation?

There is a limit. God knows how much pressure we can withstand and how much we can take.

'There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it, (1 Cor. 10:13).

4. What are the Types of Temptations?

- (a) The Temptations of Jesus for instance fall into three areas :
 - (i) Flesh—'bread of out of stone'—Matt. 4:3-4.
 - (ii) World—'worldly honours'—Matt. 4:5-7.
 - (iii) Devil—'Devil worship'—Matt. 4:8-10.
- (b) Temptations of the Flesh fall into three categories :
 - (i) The lust of the flesh —1 John 2:16
 - (ii) The lust of the eyes —1 John 2:16
 - (iii) The pride of life —1 John 2:16

5. How can I be Victorious over Temptations?

- (a) By resisting the devil—James 4:7.
- (b) By watching and praying—Matt. 26:41.
- (c) By fleeing....—2 Timothy 2:22; Proverbs 4:14, 15.
- (d) By quoting the appropriate Word of God as Jesus did—Matt. 4:1-11.
- (e) Jesus intercedes for us—Luke 22:31, 32.
- (f) With the help of God—1 Cor. 10:13; Revelation 3:10.

Since temptations are common to all, every Christian must be prepared to be tempted. Thank God, we can be victorious over temptations with His help. Be careful not to yield to temptation. It is easy to fall into sin but very difficult to get out of it and then again sin will leave its indelible scars upon us. In case you happen to yield to temptation and commit sin, then immediately repent for it, confess your sin before God and receive His forgiveness (1 John 1:9).

'Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him' (James 1:12).

11th March, 1990 : Second Sunday in Lent

Bible Passages : Deut. 1:18-25; Gal. 5:26-6:6; Matt. 12:46-50.

Theme : FULFILLING THE LAW

The Hebrew word for 'Law' is *Torah* which basically means a precept or regulation or instruction. Sometimes the phrase, 'the Law' denotes the whole of Old Testament (John 12:34; 15:2) but it commonly denotes Pentateuch (Isaiah. 1:8; Matt. 5:17; Luke 16:16).

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John 1:17). The name Law of Moses denotes the writings of Moses. There are details of the ways of worship, holy seasons, sacrifices, man's rights and personal conduct in the Law.

1. Law of Moses :

The Law of Moses had three components :

- (a) 'Commandments'—these express the righteous will of God (Exod. 20 : 1-26)
- (b) 'Judgements'—governed the social life of Israel (Exod. 21 : 1-24)
- (c) 'Ordinances'—govern religious life of Israel (Exod. 24 : 12 ; 34 : 18).

'Commandments' and 'Ordinances' were considered to be one and inseparable (Luke 1 : 6). It is the last that indicates that sin is transgression. In other words, when you break the law you become guilty. However man continued to sin ever since the giving of the law, exposing the nature of man to commit sin (Rom. 7:11-13). Therefore, all have sinned (Rom. 3:23). Hence, when an Israelite sinned he brought the required offering (e.g. Sin offering or burnt offering) so that he could be declared blameless. But this did not solve the problem of sin.

2. Law and Christ :

Jesus came into the world to bring a permanent solution to sin and guilt.

- (a) Jesus came into this world under the law (Gal. 4 : 4).
- (b) Jesus was obedient to the law (John 8:46; I Peter 2 : 21-23)
- (c) Jesus fulfilled the law in all ways in His holy life and sacrificial death (Heb. 9 : 11-26).
- (d) Jesus did not come to destroy the law but to fulfil the law (Matt. 5:17). He suffered vicariously and died on the cross on Calvary. Through His redemption He brought about a new relationship between man and God, man became a son by believing in Jesus Christ (Gal. 4:1-7). Mediated by the blood of Jesus there is the New Covenant of assurance and grace to all believers (Rom. 5:2). This establishes the 'law of Christ'.
- (e) Law of Christ : The law of Christ is written in the heart of man. Christ's law is the law of love (Rom. 5 : 5 ; 1 John 4 : 7, 19, 20).

3. Law as Pedagogue :

Law helped man to see the holy standards of God and see his own helplessness. Paul compares law to a custodian of the child (Gal. 3:21-25). This custodian was an attendant who fulfilled certain clearly defined functions. He was known as the *Pedagogue*. He was not the teacher, in the Graeco-Roman world but was in charge of child's moral welfare. He had the general charge of the child until he came of age. Similarly, Paul says, Law fulfills the function of the pedagogue. Law could take a man to a position where the man himself finds Jesus Christ who fulfilled the law. It was the function of the law to bring a man to Christ by showing him that by himself he was utterly unable to keep the law. The very sense of failure or inadequacy led a man to Christ. He no longer needed the law, for from then on he did not depend on law but on grace. In other words, law is the custodian until the Gospel came. The custodial function is not educative but of restraining and disciplining. Men were

kept in the custody of law until Christ came and faith was revealed. Faith having come, we are free of the custody of law.

Out of the prison door of the law there is only one way of escape and that is the door of faith in Jesus.

4. Law and the Christian :

- (a) Law in itself is holy, just and good (Romans 7:12-14). The whole world is guilty before the law (Rom. 3:19; Gal. 3:10).
- (b) Law does not justify or sanctify a believer (Gal. 2:16; 3:11-12). Many Christians who are saved by grace through faith in Christ still feel that they are obligated to be under the law. This was the problem of the Galatian church to which Paul addresses. (Gal. 3:3, 11). Believer is not under law after conversion but under grace (Rom. 6:14).
- (c) Believer is dead to the law (Gal. 2:19).
- (d) Because God loved the world of sinners, He gave His only begotten Son Jesus Christ as an expression of His grace. (John 3:16). As we are weak to save ourselves, God gives us His grace (2 Cor. 12:9).

Believers having been saved by grace through faith in Jesus Christ should walk in the Spirit. 'But if ye be led by the Spirit, ye are not under the law' (Gal. 5:18; Rom. 8:4,5).

18th March, 1990. Third Sunday is Lent.

Bible Passages : Isaiah 1:12-17; 1 Cor. 14:20-25; John 4:19-26.

Theme : TRUE WORSHIP.

Worship is reverence and adoration given to God our Heavenly Father as revealed in Jesus Christ our Lord. It is an act seeking to relate our life to God. Worship is not only prayer, praise and singing but includes all these.

It is difficult to define the word 'worship'. If we use the picture of subjects giving their reverence and homage to their king, we will have some idea of worship. God is our King and we are his subjects. Man is expected to worship God. We are forbidden to worship idols (Exodus 20:3-4). Some people worship power, position, money, education, pleasure etc. This is forbidden. We should not worship men (Acts 10:25, 26). We should also not worship angels (Rev. 19:10; 22:8,9). The Bible also tells us not to worship nature (Deut. 4:14-20; Job 31:24-28).

1. The Significance of True Worship :

- (a) The first Commandment of God is, 'Thou shalt worship no other god...' (Exodus 20:1, 2; 34:14).
- (b) God instructed Tabernacle to be set up and later the Temple to be built in Jerusalem for the purpose of worship.
- (c) Godly men like Abraham, Moses, David, Isaiah and others worshipped God.
- (d) The Wise Men came to worship Baby Jesus in the manger at Bethlehem—Matthew 2:2,11.
- (e) Jesus quoted the commandment to Satan—'Thou shalt worship the Lord thy God' (Matthew 4:10)

(f) Jesus instructs us, 'God is a Spirit; and they that worship him must worship him in spirit and truth' (John 4 : 24).

(g) The job in heaven is to worship our God for eternity (Rev. chs. 4 & 5).

2. What is the Necessity of True Worship ?

- (a) The Bible is very clear on this point : 'Thou shalt worship the Lord thy God' (Luke 4 : 8)
- (b) We are to worship God the Father (John 4 : 23)
- (c) We are to worship God the Son, Lord Jesus Christ (John 9 : 38).
- (d) We are not told to worship God the Holy Spirit. However, the Holy Spirit guides, directs and teaches us to worship God.

3. What are the Obstacles to True Worship ?

- (a) *Formality* : Substituting liturgy, ritual and set mode of worship instead of sincere outpouring of our soul in the presence of the Majesty and Splendour of God—(Isaiah 6 : 1-8).
- (b) *Impatience* : In this jet-age where everything is fast and instant, people find it difficult to patiently 'wait upon the Lord' (Isa. 40 : 31).
- (c) *Worldliness* : Instead of giving central place to Lord Jesus Christ in our personal life and worship, the world gets the better of us—(John 17 : 11-15).
- (d) *Laziness* : Some people are lazy to get up and go to church and worship God (even once in a week !—(Prov. 24 : 30-34).
- (e) *Unforgiving Spirit* : Ill-will, misunderstandings, grudges etc. should be forgiven—(Matt. 5 : 23-24).

4. True Worship :

- (a) *Worship and Service* (Romans 12 : 1) : Service implies our servanthood. Worshipers are God's servants. We worship in the presence of our Almighty and Loving Heavenly Father. Just as a servant should know the wishes of his master and please him we too should do the same (John 12 : 26). Having worshipped God we go out into the world to serve Him (Col. 3 : 23-24). Our occupation in eternity is to serve God (Rev. 7 : 15).
- (b) *Attending Worship Service* : The English word 'attend' comes from the Latin word 'tenders' which literally means, 'to stretch'. It means, if we really enter into the worship of God then we do so by bringing our whole being—our heart, mind, soul and body in openness and sincerity. We stretch our mental and spiritual faculties and exercise our finest aptitudes and talents.
- (c) *Worshipping our Holy God* : As we worship God, let us catch a vision of the holiness of God. 'Worship the Lord in the beauty of holiness' (Psalms 96 : 9). When we do this we automatically become aware of our unworthiness and the need of God's cleansing, redeeming and empowering—e.g. Isaiah (Isaiah 6 : 1-8).
- (d) *Worship in Spirit and Truth* : These are the concepts of highest spiritual reality. This kind of worship has quality, meaning and a sense of fulfilling. It brings out ideas and ideals that are of divine origin. It makes us feel that we are persons of divine worth

and dignity as children of the Living God. It makes it possible for us to rise to the highest level of spiritual awareness of the presence and power of God.

Having worshipped God in this fulfilling and satisfying manner we face life and world with the power and presence of God.

When we worship God, we glorify Him, adore Him. He receives our praise, honour and glory. The worshipper in turn will be blessed, inspired and empowered. The worshipper will be filled with joy, peace and love. Worship is a noble and beautiful act. Let us worship and adore God in such a way that our God is pleased and glorified.

25th March, 1990 : Fourth Sunday in Lent

Bible Passages : Deut. 5 : 12-16 ; Rev. 6 : 5-11 ; Mark 2 : 33-36.

Theme : HEALING ON THE SABBATH.

Sabbath was a hallowed day. It is the first institution mentioned in the Bible. It is a landmark of dividing time into periods of seven days. It is interesting to note that it is not mentioned during the period of time between the flood and exodus. The Sabbath was given to Israel as a sign of covenant (Exod. 31 : 13). The Sabbath is a sign between God and the children of Israel (Exod. 31 : 17).

1. Sabbath in the Old Testament :

- (a) The Hebrew word *Sabbath* means intermission, to cease, to desist from exertion, to rest, to keep or celebrate the Sabbath (Lev. 23 : 32). The concept of the Sabbath is important throughout the Bible.
- (b) God 'rested' on the seventh day. (Gen. 2 : 2,3 ; Heb. 4 : 4). It does not mean that after creating the world for six days, God became tired like a weary man. It however means that since God's creative work was completed, there was nothing more to do and therefore, 'God rested' means that He stopped His creative activity on the seventh day. God sanctified the Sabbath as the climax of creation.
- (c) At Mount Sinai God gave the decalogue through Moses. It is the fourth commandment of the Decalogue. The people of Israel were commanded to rest on the seventh day of the week (Exod. 23 : 12 ; 31 : 15). This meant not to work (Exod. 20 : 10). From Sinai onwards the seventh day was a day of rest, in which no secular work was done and it was kept holy unto the Lord God.
- (d) The Prophets rebuked Israelites for neglecting the Sabbath (Isa. 1 : 13 ; Jer. 17 : 21-27 ; Ezk. 20 : 20 : 12-24 ; Amos 8 : 5). Read *Isaiah* 58 : 13-14. Here Isaiah highlights three things to be kept in mind while observing the Sabbath : to delight in the Lord ; to cease from our own pleasures ; and to make it a day that honours God.
- (e) No work was done on the Sabbath (Exod. 20 : 10). Even food was cooked on Friday itself. No marketing or shopping was allowed on this day (Neh. 10 : 31 ; 13 : 15,17). No weights or burdens were carried (Jer. 17 : 21). No harvesting done on this day (Exod. 34 : 21). If anybody broke the Sabbath, his punishment was death (e.g. Num. 15 : 32-36).

2. Sabbath during New Testament Times :

- (a) During the time of our Lord Jesus Christ, he Pharisees observed Sabbath so scrupulously and ardently that they emphasized the letter of the Law rather than the spirit of the Law. They kept a perverted Sabbath during the time of Jesus. Over the years, the traditions of Jews made Sabbath burdensome and at times even foolish.
- (b) In this controversy, the Pharisees, Scribes and others forgot the necessity of works of compassion and concern. We should look at the ministry of Jesus Christ against this background and not as working against God's law as Pharisees thought. Jesus recognized this problem and demonstrated its correct observance. Jesus declared that He is not the servant or slave of the Sabbath but the Lord of the Sabbath (Mark 2:28; Luke 6:5).
- (c) Jesus taught that, 'The Sabbath was made for man, and not man for the Sabbath' (Mark 2:27).
- (d) Jesus taught that it was right to do good on the Sabbath day (Mark 3:4; Matt. 12:11). And He went on to heal the man with the withered hand (Mark 3:6; Matt. 12:13).
- (e) Read *Hebrews* 4-1-11. This passage speaks of the blessedness of rest. The Christian's rest is attained by faith. The Christian rests in a perfect work of redemption, as God rested from a perfect work of creation.

3. Healing on the Sabbath :

- (a) To heal on the Sabbath was considered as work by orthodox Jews especially the Pharisees. Keeping

Sabbath was a ritual for them but it was service to mankind for Jesus.

- (b) Paul Tillich has pointed out that the Latin word for salvation is *salvus* or in other words, one of the meanings of salvation is to be healed. The word *salvus* is related to ointment and healing. Jesus healing on the Sabbath symbolically indicates the salvation or the healing of the soul as well. Sick soul is healed by Jesus and what better day can there be than the day set apart for God?
- (c) Jesus healing on the Sabbath clearly indicates that Jesus not only cared for the soul but for the body as well. Remember that our bodies have been created by God. When the body is sick what better doctor can there be to heal it than the Great Physician himself?
- (d) Read Mark 3:2-6. The Pharisees and Scribes had no doubt that Jesus had the power to heal (v. 2). They were watching whether Jesus would heal on Sabbath and thus break the Sabbath (v. 2). At this point, Jesus asked the question: 'Is it lawful to do good on the sabbath days or to do evil? to save life or kill?' (v. 4). This is a crucial question. They could not answer it.
- (e) Healing is a divine act, and Jesus performed it successfully and perfectly (v. 5).

Jesus healed whenever there was an opportunity to heal, help and save. Many a time there will be only one opportunity or chance given to us to serve God in a particular situation to particular persons. Nobody knows whether there will be another opportunity or not. It is not enough to observe Sabbath. It is important to use the opportunity and when they come in serving humanity and for the glory of God. Let us follow the example of our Lord Jesus Christ.

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Come Holy Spirit—Renew the whole Creation

REV. JOHN RICHARDSON*

I count it a great honour to be asked to give this theme address. And it is an honour which I am not sure I am equal to.

In the first place, here am I, a not specially wise man from the West, speaking in this Epiphany season to an Assembly of wise men, and women, from the East!

Then I ask myself, can anybody be worthy of this great theme 'Come Holy Spirit—Renew the Whole Creation', especially in 20 minutes.

And then I must be frank, I have my doubts about the theme. Let me explain quickly lest I be misunderstood. I am a member of the Central Committee of the WCC to which various themes for the Seventh Assembly were presented. We were quite clear it should be a Holy Spirit theme, the time for that was right. The exact wording was the problem. This one was presented for our approval, but I found myself rebelling. 'Come Holy Spirit' was fine, a prayer, the proper approach to God. But then why did we need to go on to tell God what to do? Why choose this particular instruction to Him out of many others? I therefore seconded a motion in the Committee to the effect that the second line be deleted i.e. the theme should simply be 'Come Holy Spirit'. Let the Spirit decide what should happen next, let the Spirit lead us where He will, let us be prepared to take the risk of accepting the unpredictable. For this, 'Come Holy Spirit' was enough. As you see, my amendment was defeated! It remains 'Come Holy Spirit—Renew the Whole Creation'. I still have my doubts but like a good democrat I accept it. But I do not want to lose the sense that the Spirit will do what the Spirit will and that rather than tell the Spirit what to do we should take the risk of accepting the Spirit is prompting and be prepared for the unexpected, uncomfortable, joyful, painful, exciting things that will happen as a result. Be prepared for Pentecost over and over again.

And it is to Pentecost, to Acts Chapter 2, that I turn. It is a supreme example of how the prayer 'Come Holy Spirit' was answered. The Spirit did come and with what effect! Many effects, but I mention just three. They are very obvious but they are worth repeating and relating to our day.

1. The Holy Spirit came and there were fresh understandings. Read Acts 2 : 6b-8

Who knows precisely what happened? Was it that every one really heard their own language spoken, or was it tongues which were spoken and interpreted there and

then? Who knows? What matters is that the message was understood and was effective as a result. In every generation, the Church seeks to help people to fresh understanding of the Gospel. Today, as at all time, our prayer is for the guidance of the Holy Spirit in this task. The task takes various forms:

(a) There is the work of *translation of Scripture*. We give thanks for the skill and devotion of those who have given us the Bible in our own language and we pray that this work may continue, with yet more translations into different languages and fresh translations of those already blessed.

(b) There is the work of *interpretation of scripture*. We need the guidance of the Spirit as we try to get the message across, through the written word, in Bible Study material and devotional aids, through the spoken word, developing skills in homiletics and Christian conversation, through the acted word, as drama and mime are more and more used for the Gospel's sake, through the sung word, and much more.

(c) There is the work of *understanding the cultures* in which we are set. A complex, but vital, task, particularly important in a country like India, but important everywhere. How can men and women, boys and girls, brought up in particular ways and particular contexts, come to understand Jesus in ways that make sense, are not alien, but feel natural and right.

So much for the Spirit to help us in! And who knows where we shall be led? We dare not set any limits. We dare to say—'Come Holy Spirit, lead us, as you led the apostles, to fresh understandings of your truth!

2. The Holy Spirit came and people were moved Read Acts 2 : 37 and 41

By the Spirit, people were troubled in their emotions, in their minds, and they wanted God's gift of grace through baptism. Then they were moved to learn more, to share more and to pray more.

In each generation, the Church seeks to move people. Today, as at all times, our prayer is for the guidance of the Spirit in this task. The task takes various forms

(a) The Church needs to be moved *within itself*. I was once minister of a Church which had the annual tradition of an 'internal mission'. At first I felt this was a contradiction in terms—how could an 'outgoing' act like mission be 'internal'. It was however a very useful time when the congregation reminded itself of its high calling and sought renewal of its life that it might become more effective and faithful in its witness. I don't necessarily commend the term 'internal mission' but the practice of

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surely a proper one. We constantly need moving so that we are not just for maintenance but also for mission.

(b) Then we are in the business of *conversion*, the supreme example of people moving in that it turns people right around and sets them on a new road. I cannot comment with any experience on the Indian scene in this regard, but I can say that in Britain, which is now in my view a post-Christian country, the conversion of heart and mind from non-belief to acceptance of Christ as Lord and Savior becomes an increasingly important priority. It is carried out in various ways, from large evangelistic campaigns, such as the one recently led by Billy Graham, to quiet, sensitive prayerful, individual concern expressed through friendship. With Christian people the world over we are now entering the Decade of Evangelism and we need the guidance of the Spirit if many are to turn and be moved to faith.

(c) But we are also in the business of another sort of conversion, *conversion to the values of God's Kingdom*. By the power of the Spirit we seek to turn ourselves and others to righteousness, to peace, to care for God's creation. 'Justice, peace and the integrity of creation' is another great WCC theme but it is more than just a slogan, it is a great aim for all Christian people as we seek to influence our communities, our nations, the world. And it is conversion that we seek a turning away from unrighteousness, strife, waste of the earth's resources, away from all the power of death to the things that make for new life.

So much for the Spirit to help us in ! And who knows where we shall be led ? We dare set no limits. We dare to say Come Holy Spirit, lead us, as you led your apostles, to move people in a Godward direction.

The Holy Spirit came and new communities were created

Read Acts 2 : 44 : 47

What a remarkable thing was happening! fellowship, Koinonia, Collective ownership, simple primitive socialism, a Spirit led community. In each generation, the Church seeks to create community. Today, as at all times, our prayer is for the guidance of the Spirit in this task which takes many forms :

(a) We need to *develop our congregational life*, so that each Church large or small, may be a place of accepting, sharing, encouraging, forgiving, building each other up, welcoming the stranger, helping the unfortunate, praising God. My first appointment as a local pastor was to a small Church in Bristol. On paper it didn't look too promising. Not many people, not a very attractive building. Before I went as its minister I wandered round the area trying to find out a bit more. In a shop I asked the Shopkeeper what he knew about the Church. 'Oh, it has a reputation, he replied. 'What sort of reputation', I asked, fearing the worst. It's a Church that cares, he said. My heart was lifted and needless to say, I enjoyed my Ministry in that Church.

(b) We need to *develop our local civic life*. By the power of the Spirit, our villages, towns and cities can become areas where all have a rightful place. None are marginalised or forgotten, where all have equal opportunities.

(c) We need to *develop our national life*. Good government is government by God'. Says the remarkable sign above the arch of the Karnataka State Building in Bangalore. What a challenge for Christians! How we need Christian politicians here, in Britain, throughout the world, to promote communities in our different countries.

(d) We need to *develop our international relationships*, that we are one world, created by God who saw that it was good, who intends us to live in harmony with each other, one community, helping the weak, encouraging every one's gifts, honouring each one's traditions, all living in righteousness and peace and gently with creation. Impossible? Who dare set limits to the power of the Spirit? Who knows where we shall be led? We dare to say, Come Holy Spirit, and lead us, as you led your apostles, to bring new communities into being.

I may have doubts about the title. I have no doubts about the main thrust of the theme. All praise to God, Father, Son and Holy Spirit, who is able to do exceedingly above all that we ask or think !



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LED BY THE SPIRIT

BISHOP A. M. HOLLIS MEMORIAL LECTURE

By

THE REV. DR. J. RUSSEL CHANDRAN

Introduction :

When I was invited to deliver the first Bishop Hollis Lecture it was suggested that I might choose a subject related either to a major concern of Bishop Hollis or the Holy Spirit. I decided to choose the title 'Led by the Holy Spirit' because I had learnt to regard Bishop Hollis as a man led by the Holy Spirit. It was his courageous decision to sacrifice the privileges of continuing links with the JSPG which made the inauguration of the Church of South India possible. It was one of his principles to go to Committee meetings with a completely open mind on the important issues to be considered so that the guideline 'it has seemed good to the Holy Spirit and to us' (Acts 15 : 28) would apply to the decisions taken. He wanted the CSI Episcopacy to reflect the servant image of Christ and took deliberate steps to do away with the traditional Anglican practice of addressing a Bishop as 'My Lord'. He retired early and spent the last few years of his ministry in India as a lecturer at the United Theological College, Bangalore.

It has been repeatedly acknowledged that even though faith in the Holy Spirit has been an essential part of the Church, Creedal Confessions the doctrine and experience of the Holy Spirit have been badly neglected. One of the consequences of this neglect has been the development of distorted and sectarian manifestations of the work of the Holy Spirit such as those of some forms of Pentecostalism and other Charismatic churches. Churches today do need an authentic pentecostal renewal.

The main theme of this Synod 'Come Holy Spirit—Renew the Whole Creation' is the same as the theme of the next Assembly of the World Council of Churches to be held at Canberra. In the past the World Council themes have been largely Christological, Confessing Jesus Christ as Lord, Hope, Light, Liberator, and life. Turning to the Holy Spirit is a well needed correction for the ecumenical movement and for our day to day Christian existence.

However, I cannot help wondering whether the wording of the theme 'Come Holy Spirit' in the form of a prayer asking for the coming of the Holy Spirit is appropriate. According to the Apostolic faith which we affirm the Holy Spirit has already come and is at work in the Church and in the world. God's promise described by our Lord Jesus Christ on 'my Father's promise' (Luke 24 : 49 ; Acts 1 : 4) has been fulfilled in the gift of the Holy Spirit. What is needed today is the discernment of the work of the Holy Spirit and obedience on our part as individuals and Churches to be led by the Holy Spirit.

1. The person and work of Christ can be meaningfully grasped only as led by the Holy Spirit. The neglect of the Holy Spirit or inadequate attention to the Holy Spirit has had serious consequences to the limited mission of the Church. Formulations made about the person and work of Christ in particular situations and periods have been absolutised and made norms of orthodoxy for all places and times. This has resulted in stagnation of doctrinal liturgical and ecclesiastical traditions of dis-united Churches. Failure to be sensitive to the guidance of the Holy Spirit very often made missionary outreach to be identified with the extension of Churches which had taken shape in different countries in particular periods. For example, some of the problems faced by the Methodist Church in Fiji today are caused by the loyalty of the majority of the people to the form of Methodism which had been introduced one and a half centuries ago, which had included a rigid sabbatarian observance of Sunday.

It is important to bear in mind in our theological reflection as well as in the shaping of Church policies and Christian living that the Gospels testify to Jesus as one who would baptize the people with the Holy Spirit (Matt. 3 : 11 ; Mk. 1 : 8 ; Luke 3 : 16 & John 1 : 33).

2. Holy Spirit is the Creator Spirit. The Book of Genesis begins with the theological affirmation that in the beginning it was the Spirit brooding over the waters who changed chaos into cosmos, disorder into something ordered and beautiful. Reflecting on this Samuel Rayan in his book on the Holy Spirit says, 'The Spirit can likewise effect this change in human hearts. The confusion, the chaos, the lack of beauty in our hearts can be transformed into a world of order, beauty and peace'. What is said about the human heart can be said about our corporate life infirmities, communities, nations and the world as a whole. Creation transforming chaos into cosmos is not a once for all finished event in the past. It is a continuing process moving forward to fulfilment according to God's purposes. Our confession of God as Creator does not refer simply to a past event in the beginning. If it has any real significance it means that God continues to be Creator, bringing Cosmos out of Chaos. Creation and redemption belong together. Creation will be complete only when all chaos is overcome and cosmos fully reflects the beauty of God's goodness and love. Samuel Rayan points out that even in the day of creation chaos was not entirely overcome.

There was day and there was night. Night is symbolic of darkness and the powers of darkness and evil. It is only in the Book of Revelation, when John describes the new hearers and the new earth that we are told night will be no more. (Rev. 21:23-25). Paul speaks of the process of moving towards the completion of creation as involving groaning in travail and eagerly waiting for the manifestation of the children of God (Rom. 8:18-25). The key to this process of moving towards the fulfilment of creation is the work of the Holy Spirit. It is through the Holy Spirit we become God's children and our response as children of God is key to the overcoming of chaos and bringing about cosmos.

3. The Holy Spirit is the Incarnation Spirit. It is the Holy Spirit who brings the universal Logos (Word) to become flesh, a particular historical person Jesus of Nazareth. The Gospels testify that Jesus was conceived by the Holy Spirit. He was a man filled with the Holy Spirit and led by the Holy Spirit.

His receiving of the Holy Spirit is linked with his baptism from John the Baptist. In Matthew's Gospel Jesus describes this as required by the righteousness of God. It was immediately following his baptism he experiences the coming of the Holy Spirit and the assurance from God that he is his beloved Son. We are baptised into the baptism of Jesus and the assurance given to Jesus is extended to us. Jesus in his baptism represented the whole of humanity and received God's assurance on behalf of the whole of humanity. In a very meaningful way this makes the Church the extension of the incarnation, brought about by the Holy Spirit. This does not happen in an automatic and mechanical way but only through the members submitting themselves to receive the Holy Spirit. The Indian theologian P. Chenchiah tried to interpret this in terms of the emergence of a new species of humanity in Christ, being reproduced by the work of the Holy Spirit. He proposed what he called the Yoga of the Holy Spirit. Whether we can agree with him or not it is important to recognise that submission to the Holy Spirit leads us to be committed to the new humanity for which Christ came and to overcome all forms of separation and exclusiveness.

4. The Holy Spirit is the spirit of truth. Jesus taught that his disciples would know the truth and the truth would make them free (John 8:31, 32). When he promised the Holy Spirit whom the Father would send in his name, he said that the Holy Spirit 'Will instruct you in everything and remind you of all that I have told you' (John 14:26). He described the Holy Spirit as the Spirit of truth who would bear witness to him (John 15:26). He then went on to say that when the Holy Spirit comes, being the spirit of truth, 'he will guide you into all the truth' (John 16:13). Though filled with the Holy Spirit and led by the Holy Spirit Jesus did not make himself, his actions and his words the norm for all peoples and all time. In his incarnate life he was limited by the cultural context. He called God Father, a masculine term. He taught us to pray calling God 'our Father who is in heaven'. He chose only men to be his apostles. These are not meant to be absolute guidelines for all time.

The Holy Spirit leads the Church to be free from the cultural limitations of the past and to develop a more inclusive language for God. God is both Father and Mother, beyond sexist discrimination. In spite of the cultural conditioning of Paul's teaching on the place of women in the Church he was also led by the Holy Spirit to affirm that in Christ there is neither male nor female (Gal. 3:28). Led by the Holy Spirit Churches are slowly taking steps to remove all sexist discriminations. The CSI has to take more deliberate decisions, not only in relation to ordination of women but also for membership in the decision-making Committees and Councils in order to be faithful to the Holy Spirits' leading. The restoration of our authentic humanity reflecting the divine image in which we were created demands perfect mutuality of relationship between the sexes without any form of domination or subordination.

It is through the Holy Spirit we are led to grasp the meaning of the images of dove, wind and fire used to describe the coming of the Spirit. We are helped to discern both the quiet in dwelling of the Holy Spirit and the violent shaking of foundations by prophetic challenge of injustice and evil.

The Holy Spirit in interpreting Jesus Christ, his words and actions also challenges us to be open to truth in other faiths and cultures.

5. Holy Spirit is the actualiser of mercy, justice and peace. When Jesus began his ministry in Nazareth he used as a manifesto the messianic prophecy of Isaiah in Is. 61:1-2. 'The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed to proclaim the acceptable year of the Lord' (Luke 4:18-19). The concern for justice and the general of all forms of oppression is an integral part of the Gospel of Jesus Christ and therefore of the Church's mission in the world. The Holy Spirit does not come to make us other worldly and to prepare us to go to heaven. What the Spirit does is to take seriously the prayer which Christ taught us, 'Your Kingdom come, Your will be done on earth as it is in heaven'. It is this earth distorted by all forms of oppression, in justice, evil that has to be transformed and made subject to the sovereignty of God. Through the Ecumenical Movement as well as through other means the Churches are already led to participate in many justice concerns such as programme to combat racism, programme to combat militarism, mobilising of oppressed groups to struggle for their rights, etc.

The recent events in Eastern Europe have also shown how people's rights cannot be suppressed for long by the power of the-gun or authoritarian rule. We may discern in the events the patient and silent work of the Holy Spirit mobilising the people to claim their God given human rights. The Holy Spirit also calls us to be sensitive to the cries of oppressed sections of people in our respective situations and be prepared to participate in or encourage their struggles for justice.

6. Holy Spirit is the Spirit of reconciliation and unity. The modern ecumenical movement and the Church union movement are movements of the Holy Spirit and not just human efforts. Christ's words in John 17:21 makes the oneness of the Holy Trinity the model for the Church's unity. The apostolic teaching in Ephesians 2:14-16 makes the breaking down the barrier of hostility between Jew and Gentile by the death of Christ, the Key to the removal of all barriers of separation and the movement towards a new humanity. The goal of the ecumenical movement and the Church union movements are not just the bringing together into one, super Church all Churches or all Christians. God's concern is not only Churches and Christians but

the whole of humanity who belong to him. No particular model of Church union can be made the norm for all Churches seeking union. While we can be grateful for the CSI model of union it may not any longer work for wider union with other Churches. We need to be sensitive to what the Holy Spirit tells us for our union with other Churches. The unity towards which the Holy Spirit leads us will include not only Christian Churches, but people of other faiths too. All barriers of disunity including religious barriers will be overcome by the power and guidance of the Holy Spirit so that the whole of humanity worshipping the one God will be united by the bond of love even while having diversity of forms of faith and worship.



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Greetings from the Church of Scotland

PROFESSOR AUGUSTINE BORDE

Moderator Sir, Revered Bishops, Sisters and brothers in Christ, my wife and I were given a tremendous opportunity during the last three years, for participating in TWO WAY MISSION, by the Board of World Mission and Unity of the Church of Scotland and it is out of this experience that we bring you Greetings from the Church of Scotland.

The first impressions of a visitor from the so-called third world to the West is one of affluence and secularisation of life, marginalisation of the Church and its patronisation by the elderly and women. There is a sense of aid-weariness and also a sense of guilt-complex for the Colonial past amongst many Christians.

There are of course the pressing domestic problems of unemployment and growing inequalities.

But despite this, we found that the Christians in Scotland are asking some honest questions.

Why is the Church failing to attract the young? How should the church witness to Christ in a secular, urbanised

and technological society? What is the place of profit-motive, free market mechanism, and self-interest in modern societies? How far can the Gospel be politicised? These and other issues are being openly discussed in the churches in Scotland.

The Church in Scotland may be a minority institution, but there are signs that it is a Church of Committed minority and in this committed minority, there is a real concern for world poverty, world hunger, for world debt and for doing away with apartheid.

There is also a genuine search for meaningful and mature partnerships with younger churches—and a growing awareness that the denominational way of responding to Christ must be given up.

It is from such Christians in Scotland, Christians whose spirituality truly transcends nations, races and cultures, that my wife and I bring you, Moderator Sir, Greetings and Good wishes to the 22nd Session of the Synod of the Church of South India.

Greetings from Board of World Mission and Unity

PROF. INDIRA BORDE

It is my great pleasure and privilege to bring greetings to the 22nd Synod of the Church of South India from the Church of Scotland, especially from the Board of World Mission and Unity. We bring personal greetings from the Rev. Dr. Chris Wigglesworth, General Secretary and from the Rev. W. G. Murison, Asia Secretary. There are many who think of you all with fondness—the right Rev. Bishop Lesslie Newbegin, Revds. Duncan and Margaret Forrester, Rev. Peter and Dr. Dorothy Miller to name but a few.

I stand here wearing three hats, as they would say in Scotland. I represent the Church of Scotland, I also come as a member of the C.N.I., and thirdly also as one who has connections with the C.S.I. My family having been members of the Basel Mission Church in Hubli and I myself studied briefly in the Basal Mission School, Dharward, many years ago.

Let me highlight some of the concerns of the Board of World Mission and Unity, Church of Scotland. My husband and I had the privilege of being part of 'two-way mission' in Scotland, for three years from 1986-1989. The concept of two-way mission is gaining in tremendous importance and there is enthusiastic response to it from Christians at all levels. Great interest was expressed all over Scotland, in Church Union in India. The C.S.I. has made ecumenical history. The formation of the C.S.I. and the C.N.I., the ongoing negotiations between the C.S.I., the C.N.I. and the Marthoma Church for further union are all events of great interest in Scotland. 'Can episcopal and presbyterian forms be really combined'? Was a constant query. For our part, we were greatly excited by the Inter-church process, the breaking down of many barriers and the coming closer of hitherto divided

denominations and the determination to go from co-operation to commitment.

Great interest was expressed also in the ordination of Women in the C.N.I. and the C.S.I. the role and place of Women elders, participation of women in decision making in the Indian church. In Scotland we found a pleasing emphasis on the use of sensitive and inclusive language, an emphasis on the community of women and men. There are many outstanding women ministers there—women with great ability and deep commitment. There; as here, concern is felt at the small number of women in the courts of the Church.

The important part that lay people play in the life of the Church in India was also of great interest. In Scotland there is a tendency for the Church to be minister-centred. There is talk now-a-days of the stress and strain on ministers and the ministerial turnout. It was encouraging in recent months, to hear of the move from solo ministry to collaborative, team and shared ministry and the concept of a minister as an enabler. The active role of the laity in the life of the Church in India was enthusiastically welcomed. The emphasis on the ministry of the whole people of God—where non, are excluded or marginalised—of women and men of young and old; of able bodied and the handicapped is most welcome.

We found a real desire, particularly in the Board of World Mission and Unity, to keep the world and the World Church constantly on the agenda of the Church. The reminder of George Macleod, founder of the Iona Community is relevant 'Called to be fishers of men, are we becoming the keepers of an aquarium'? There is a genuine attempt to cease to be inward-looking and a deep concern that the Church should be where Christ is.

Finally, the emerging concept of genuine and mature and responsible partnership, a partnership where there is mutual challenge, mutual support and mutual accountability is being seriously examined and humbly accepted—and this is a challenge both to the Church in India and the Church in Scotland.

Once again, we bring you greetings and god wishes, and prayers from the Church of Scotland.

The Bible Society of India

is on the look out for a dynamic, result oriented and enterprising person committed to the Bible Cause for the post of **AUXILIARY SECRETARY** for the Madhya Pradesh Auxiliary with its office at Jabalpur. The applicant should be an University Graduate with supervisory administrative experience. Diploma or degree in theology will be an advantage. Candidates should be between 40 and 50 years of age as on the last date for this advertisement and be fluent in Hindi and English. Working knowledge of one or two other Indian languages spoken in M.P. and nearby States will be an added advantage. Extensive tour of the entire Madhya Pradesh would be involved. Those with experience in distribution of Scriptures will be preferred other things being equal. This post is in the salary scale of Rs. 1,450-70-2010-90-3270 (Grade II). The total salary on the minimum of the grade would be Rs. 2,017.50 and on the maximum Rs. 4,210.75. Unfurnished accommodation will be provided. Higher start on this salary scale may be considered in case of well qualified and experienced candidates. Those called for interview from outstations will be eligible for first class train fare from the nearest railway station to the place of interview and back plus 10% of the fare towards incidentals.

Application in plain paper with detailed resume of age, education, training, work/senior level experience, salary now drawing and expected salary etc., should be mailed to the General Secretary, Bible Society of India, 206, Mahatma Gandhi Road, Bangalore-560 001 to reach him by 28th February 1990.

SATTAL ASHRAM

Mahrshi Stanley Jones' Institute on Indigenization in Mission and Evangelism

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We major on studies in St. John's Gospel and its relevance to India, together with topics like the Kingdom of God, Mysticism of Christ, Christian Experience, Discipleship, Mission & Evangelisation, Indigenous methods, Incarnational evangelism Church Growth Principles, koinonia prayer cells, comparative religion, total concern of the Gospel, and so on. Plenty of time for discussion and interaction. Seven or eight experienced leaders will be in attendance.

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For further information please contact Gavin Barr, personnel Secretary, The Church Missionary Society, 157 Waterloo Road, London SE1 8UU. Telephone 01-928-8681. Fax 01 401 3215.

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Applications on plain paper with detailed resume of age, education, training, work/senior level experience, salary now drawing and expected salary etc., should be mailed to the General Secretary, Bible Society of India, 206, Mahatma Gandhi Road, Bangalore-560 001 to reach him by 28th February 1990.

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